15:Routledge E-5 (1914-1915) 1919
OY2 Easter Islanders OY2

he called to the old woman, 'Look, there are men at your house!' 539
So she put out her long arm to seize what she thought were the people going to rob her hut, whereon the man seized the paddle and brought it down on her arm and broke it; then he killed the old woman and threw her body into the sea.

Life was by no means dull in Easter Island, for if a feast was 527
not being given to commemorate a departed relation, it was 778
arranged in honour of one whilst still alive. The "PAINA," which means simply picture or representation, was given by the family as a testimonial of esteem to a father, or possibly a brother who might be either alive or dead; it was a serious matter, and the original direction for the celebration came from a supernaturally gifted individual known as an "ivi-atua." The paina was a large figure made of woven rods, and the host would clamber up inside it and look through eyes or mouth; it had a crown made of the wings of a particular sea-bird, known as "makohe," and long ears. Occasionally it was put up on a special spot, where, for example, a man had been killed, but the interesting point in connection with the paina is that the usual place for erection was in front of an image ahu on its landward side, and at most, or all, of the large ahu, there can still be seen, in the grass at the foot of the paved slope, the holes where the paina have stood. It was kept in place by four long ropes, one of which passed over the ahu. The feast was held in the summer, and lasted from two to four days; at any given ahu there might be only one in the season or as many as five. The drawbacks, which would have seemed obvious to such a locality, do not seem to have [224] clouded the entertainment; the feasting was great, and consisted largely of rats which were caught in the hen-houses. The recollection of these entertainments and the crowds who attended them were very vivid, and Viriamo's eyes brightened as she told of the singing, dancing, and feasting of her youth.

There are records of another figure which appears to have been different from the paina; it was clothed and known as "KO PEKA." The Spanish Expedition in 1770 says that the islanders brought down to the beach, on the day when the three crosses were set up, an idol about 11 feet high like a "Judas," stuffed with straw; it was all white, and had a fringe of black hair hanging down its back. They put it up on stones and sat